Tuesdya July 3, 1962 Played on Thurs. Sept. 13, 1962

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Place work in proper surroundings. Do not waste life.

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Tuesday July 3, 1962
Played on Thursday September 13, 1962

Now this is our simmer schedule. I hope you have certain plans for the summer; that you have made certain plans for yourself and what you would like to do during the next couple of months. Maybe a certain section of work you would want to work on and maybe certain things you want to study. Maybe there is something that you have dsicovered in yourself that you would like to either understand better or eliminate or, in genwral, make plans for yourself what you want to do over the next couple of months because it will be a little different way, the arrangement. Wednesdays will be different There will not be any Mondays. No diversion as far as reading matter is concerned on Tuesday. And, altogether, you ought to utilize this opportunity as something that is a little different if you possibly can. Never mind if you are interrupted by means of vacation and that you have a little bit more of a plan of what you want to do. And, by this time, you ought to know what you want to do. You ought to know where tou fail. You ought to know very will what has to be done and how to start on it. And maybe you kxxx can bring certain things up like that in order to become clearer and clearer because unless you become clear regarding work, you will fail. It has to be constantly simplified, more brought into fouus. The use of certain words have to be explained for oneself. And in general, your attitude has to come back all the time to the simplicity of work so that you know at the present time where you fail, particularly when you are too much identified. And then, by this time, you ought to know where you must work, how you must work and when you can work, so that you do not make the mistake that you beleive that you cab work any time and that you ought to work any time.

of course it is not true. You cannot work all the time, and you cannot work in all conditions. So, this kind of simplicity you have to, I think, you have to keep more and more in your mind and to devote much more time to that and really become regarding such moments when you can work, much more serios and leave out the moments where you know already you cannot work. Of course it is a question of identification. And the identification, as you know, only has reference to the moment of work. It has no reference to the thinking about work or of remembering how it was to see yourself in what you have done even if at the time when you did that, you were awake. I hope you understand that. The question of non identifiacation only can be when you are not living in the past or the future. But as soon as you start living in that wich is an ordinary thought process or a feeling process, you have a perfect right to be identified with what you have done even with what you are going to do so that uou then have a certain judgement anout that what you are going to do or that what you have done which was not right in a certain way, that is, in a certain sense. For the subject of working on oneself, it does not matter what kind of manifestation you have. Any manifestaion will be right for objective work, simply because whenyuu become objective, the value of tha manifestaion disappears. And, in order to wokr best, better, gob yourself and to understand it, you have to learn how to judge about certain conditions which are righr in every ones case if one works. And then you have to use this, this time when you think about how you have been with partiality. You have to judge yourself. You have to learn how to judge yourself. Ther are two ways by which one will judge. On e is in ordinary like, even if in ordinary life it includes moments of awareness. That kind of judgement of behavior

has to do with your regular form of behavior and see if such conditions which one lives through are helpful for work or not. The second form of judgement is when you are awke and you then wish to participate in your actions by trying to remain awake. So, the awareness first means that you become impartial towards wht you do, and the value of what you do is not there any longer. In participation, you attah again value to what you are going to do in the manifestation. And this time the manifestation has to belong to work ahd objectivity. I think it is necessary to becamme very clear about these concepts because otherwise all the time you will be plagued with the idea of impartiality at times when you ought not to be impartial and when you cannot be. The only tine when you really can be is when you are awake. And you can only be awake when you realuze the moment of certain things happening to yourself. I thihk that for the summer you should try, if you want to study, to read Search of Miraculous. At certain placesaand in certain sections I think you should try this time to read it very critically. You see, I do not beleive thath everythin in the book, in that book, even if ~~xxxxx~~ itis in quotation marls was actaually said be Gurdjieff. You might say that is my provate opinion but I do not think that he did. I dd not think he ~~xxxx~~ that way. I think, in the first place, that Ouspensky probably made notes or afterwards wrote them up and probably had ab excellent retentive memory. But when he wrote this nook, in fragments, he puttogether a variety of different things which were discussed ab different times in order to make some kind of coherence in the book. I think every once in a while he carries it a little bit too far and puts certain things in Gurdjieff's mouth which I do not think Gurdjieff ever said or

mentioned. And with the facility of Ouspensky's mind, I think that he, with all the best of intentions, minply became a little, let 's call it, dogmatic. I think there area also certain things more or less primarily Ouspensky where he so-called puts it in Gurdjieff's mouth as if Gurdjieff said it. Whereas in reality, it is something that Ouspendky siad and Gurdjieff may have said, Yes, that maybe so." Of curse, I was not there and I do not know enough about it and I do not want to take away any value of the book. You understand that because altogether it is a marvelous collection of sayings of Gurdjieff and ceratinly quite truthful. But I really at aim is to make you distinguish, if you possibly can, what is dogmata and what is the real essnce of Gurdjieff's teaching. And in that way, I think you have to be very critical about what you read and not tale everythibg that is there as gospel truth becuase I am quite sure it is not. I have mentioned one thing and ther are several others. One thing, vor instance, is the question oflying. I do not think that Gurd jieff ever used the word lying. I think what he did use was ignorance. And there is a grear deal of differenceof saying that I am lying even when I am aware, or saying I am ignorant of any untruth or ignorant of the truth. I can be reagarding my work 100% wishing to wake up; 100% ~~kkkkk~~ to try honestly and in all sincerity for myself to do as well as I can and, in that sense, not try to deviate from the truth and then, in that case, I am not lying at all. I may be ignorant of the truth. That is, I may still lie in the sense that it is not the truth but I will not know it. And the very fact when I use the word lying means that I also know what is the truth. Otherwise I cannot use the word lying. I have no means of telling what is a lie unless I know what the truth is. So, it is a contradiction in terms.

Either I tell what I think if myself which afterwards I consider as simethin that was not truthful. But at the time when U am honest and sincere regarding work, I can be 100% honest and there is absolutely no lie involved. So that when someone says, "You are lying to yourself", it may be so and it mayn not be so. But I, for myself, cannot say that I was lying unless I have a perfectly good reason why that statement which I made appears now in the light of some other kind of experience as untruthful. And usually if it is something that I have said just a minute ago, I have not changed so much in that one minute that I have becom e more conscious. So, when I say read this book with a great deal of care and critisism, honest c,itiicism, you will have to judge it by what you youself consider your own experience. And anything that does not fit into your own experience cannot have any value for you. It may have a little theoretical value and you may leave italone and say maybe later I will experience that and I hope it is so, but the statment that I call dogmatic, which is; I am nothing; I tell a lie; things of that kind, I hope and I wish that you really would try for youself to think if that is the truth or not for yourslef . And that the only thing that counts for every one of us os that what isbased on our experience . And that we know in that way, that we actually know. I Beleive it is very sbldom that a person tells a lie knowingly. Gurdjieff made once a statement about a sin which can never be forgiven. A sin against the Holy Ghost. He dies not use that word. But he means that a sin is actually a sin when all of me knowing, feeling and acting, knows that that what is done by me is not correct. Then I sin.. And that sinwill never be forgiven

because it is against the Holy Ghost. That is, that is what is kk my motivating power in my life. If I go against that, then I am guilty. Otherwise he does not talk about lying at all or even about sinning. He dies talk many times about ignorance: being incapable of understanding; indicating a certain develiopment at which point we can only see certain things and not other things. And of course that is understnadable because if we evolve, if there is a possibility of evolving, that we naturally go from one layer, from one level to another. Then it is quite possible that on a higher level I can see certain things that I could not see when I was on the lower level. I would suggest that for a couple of months that are ahead of us that youstart studying, that you really and honestly and sincerely tyy to find out a little bit what is the value of "In Search Of Miraculous" for you so that when you read "All And Everything", and I hope by that time we will be ready with a little more published material onthe Index which might be helpful for your reaind. And then at that time, you will read All And Everything" with more discrimination and more knowledge of what work really means. Nevertheless, that what work means of course is dependant on your own experience only. And even if you cannot experience everything, at least you can show for yourself the indication where work, as far as that is concerned, becomes truth for yourself. Now let 's talk about questions.

QUESTION: (Trudy Bartel) Mr. Nyland, you just said if we sin against the Holy Ghost, we do something when we are completely (??), And it is not correct what we do. Not correct in what way?

ANSWER: For instance, I know that I ought to wake up. I once

and for all, when work has a certian value for me, I have experience that in wakingdp, I want to achieve the possibility of a resultant consciousness; that thatis the way and that is the only way. This presuppoees not only knowledhe but also an understnading of work. The sin against the Holy Ghost is to go against that. And the denial of that possibility, even for myself when I have had that experience. I can be neutral but I cannot deny it. This would be a sin. Another questions I become responsible for work on myself. It is the only tine and the only place from where I could become responsible because is I am mechanical and I have lived in ignorqnce that way, unconsciously, I cannot be held responsible for that what I have become. As soon as O start to work, then I beceom responsibel for my actions whem they are conscious. When I refuse such responsibility, I sin. Those are two examples.

QUESTION (Roy Wilds) I have tried to think about some habits that I have that I could well do withour. But I do not think that they are practical habitsx that I have thought about or selected. What I do feel ix about then is that they ar e a big obstruction to try to work, and that I do not know why they occur. For insance, having thoughts that seem just not right. They occur and they germinate and the feelings come along with them too it seems. It does not mean that I act on them but something in me criticizes their existence. I understnad what I think is what one has to try in such a case which I cannot say I do. But I thi ik it is what one should do and that is to try to use those things and not put the emphasis on them, but to try to become aware of oneself rather than try to fight the thought themselves. I am not completely clear about that. Would you say that is so ? Not

to interfere or try to change the thoughts?

ANSER: Well, you know, in trying to observe oneslef, there are three things that enter. And We have usually placed the emphasis on seeing oneslef physically. And I have laways said that after that when I have acquired a certain methos, a certain way, that I know approximately what is meant by being objextive and particu;ar;y what is meang by being impartial regarding my behavior, that then I sould be ready to consider also the activities of an emotional center ot the activities of a thought center. Now, if I wnat to observe, I would have to be impartial regarding my feelings ehich is almost impossible because impartiality is a form of feeling. And what it would require if I could be impartial to the rest of my feelings becasue I have to divide again my emoitonal wenter into two functions; one oberving the other. And the same dufficultu exists when I want to recird that what I see regarding my intellect. It is also a faculty in my intellect which would then observe other thoughts and so forth, going on.

QUESTION: How is that?

Ansert: If I want to think, I use a certain part of my brain. If I want to observe, I use another part of my brain. My ordinary thought processes are dependant on faculties which ar e taking place in my brain whebe there are recirdings made and sense organs sensing that what I see, what I hear, what I smell, what I touch. All are recorded in my brin and produce certain images which I then start to describe as that and that and tha what I have seen or that and that what I have heard. Ir is part of the functioning of my brain which produce thoughts about that what I have seen or heard. If I become aware, I have to establish between my brain, part of my brain and my body, if I becone aware of my body, a certain relationship by means of which I receive from my body an image which is ~~record~~ located in part of my brain. And I wish now

to have that image there impartially, without any further thought or feeking about it. On other words. I try to acquire a new faculty whoch I call a faculty of objectivity in my brain. It is with that part of my brain that I would try ti observe every function of myself, including my feelings and including thought processes.. So it is necessaty if I want to obseve my thoughts, my mental processes, I have to use part of my brain to observe the other. This is difficult. So, in order to give it as good a chance and, at the sma eimte, utilizing as much as I can for what I have laready acquired in obsefving my physical behavior, I will drain my thought processes as much as I can by reducing all unnecessary thoughts.

QUESTION: Whoter it is the idea of having thoughs that in respect to others I have had, I have not (??) or whether it is the idea that maybe I have dome somethihg nice or myabe something tha cost me a little soemthihg, and I find myself maybe ins a nice emotional state and I start to feel how nice I am. It seems to me that I am not seperated from it and yet somebody else in me critici es that agreeableness tbat I have about myself....

ANSWER: That maybe a question of morality; that you have been taught not to consider yourself nice.

QUESTION: Well, it is the quality of the thing that thinks itself is nice because it runs away completely.

ANSWER: Yes. but whatever the thought process is that you have about your behavior, that is a matter of conditioning, isn't it?

QUESTION: It isn't helpful.

ANSWER: Helpful for what?

QUESTION: Well, why do I wnat to be invloved? ,aybe I am trying to be logical about it if I have kind of done somethihg because I want to be good, then why doesn't it stop? Why do I

so to speak, have to pat myself on the back?.And the ezpression becomes more than I want.

ANSWER: That is a matter of conditioning, ins't it?

QUESTION:Well, it goes without anything thath I have to do with it.

ANSWER: If you have an inferiority complex (??). You take the thibgs that you have done of a certain kind and you start patting yourself on the back because you have an inferiority complez? You would like to emphasize for yourself that you are not as bad as some other peopke might think or that you tbink yourself every once in a while.

QUESTION: That also gets out of control because it is...

ANSWER: It may get out of control, but I am trying to tekk you where the source is. The source is a thought proceds about ywurself. And you have done certain actions, engaged in that which gives you certain pleasurable feelings, and now, in order to make yourself feel better, you simply emphasize it for yourself. Again, another thought on top of the first one. It does not matter to try to find out why it is necessary.

QUESTION: It is agreeable. But there is something else that is not greeable to.

ANSER: Why don't you stop it then?

QUESTION: Because I can only....

ANSWER: No, it is a question of indulging.

QUESTION: Yes.

ANSWER: You allow it. It is for me like eating candy. I allow my stomach to have some candy because it likes it. In the same way I allow my thought processes togo on because it is agreeable. It presupposes that I can say don't. And, to myself, something in me can say don't thinkt that.

QUESTION: WELl, I don't thibk I am out too far when I say that one

Is more emotionally pusehed thant the other.

ANSWER: ,aybe it is. But you give it time, You give it ,ttnetion. You allow tha t time to be spent. What is there in yourself that allows this? And why is there something that you tell yourself mo? It belongs to child's play, It is not becoming.

QUESTION: It does.

ANSWER: But why don't you say that at that time? You see, I leave out entirely the question of being awa re.

QUESTION: Well, for those thoughts that oppose that kind of feeling and those which go with that kind of feeling, it is reily the only way you can deal with that is bealiy to try to hzve your attention.

ANSWER: No, it is not the only way. There is a way an ordinary life that i use many times. Some one talks to me about murder and I am enageged in that for a little while. Then I say, Now that is enough. Do not thibk ahput it any more. Sometimes it works. Sometimes it doesn't.

QUESTION: Well, the only way that I try to deal with that is to explore the protesting voice and make that very real.

ANSWER: You have to put something next to it that pusehes it out. You see? You pay attention to it. The first stpe is not to pay attention to it. And sometimes it goes on anyhow without any body saying anything.

QUESTION: Yes, and I wake up right in the middle of it while it is there.

ANSWER: Right, when you can wake up, someone will tell: Don't. When you are ~~xxk~~ awkae, you can say I substitute something else of more value. That is, I become awake and aware of myself. This requires a great deal of attention if I am hinest about wnating to stay awkae and remain awake.

QUESTION: Well, I am trying to get this idea. I find this happening. Now, let's say, I keep comingback and I realize the thing is running on by itself and every once in a while my eyes open up a little bit and I see that it happens.

ANSWER: But why does it keep on coming back? You allow it.

QUESTION: Yes, but I can only see that a very very deep experience of that moment could displace that.

ANSWER: Not neccesarily deep. If you do not send attention in that direction; that is, divert it to something else which is to try to stay awake. Take a simple case and it is all the same kind of principle. You are atlking. It does not happen to you too often that you talk a blue steak. But there ar many people who are nothing else but a talking machine, including myself.

QUESTION: I talk quite a bit.

ANSWER: Then if you are alking and sometimes you hear this. And you say: What am I doing my talkong my head off? Now either I like that or I do not. And I have to take, regarding this spending of my energy a certain definite standpoint. And I finally say: Sht up. It is exactly the same thing. If I do not say: shut up, I indulge and I ontinue until it runs dry. If I allow thoughts in my mind which are no particular concern or that are none of my business, or when it is something that takes up energy and it does not get me any where or thoughts that by conditioning run around in circles and I do not reach any particular result. At a certain time when I see this, I say to myself: Do not spend your time like that. You caneven say: Why don't you grwo up?

QUESTION: I have said these things myself.

ANSWER: Yes but you must do something about it. It does not help you to continue to think. Your thought and your mental processes are your best friend and your worst enemy at the same time. So if you continue to allow yout attention or your energy to go in a

thought process and keep on repeating and repeating, even if it is about work, even if tis about elucidation of ideas, of toying to look at it from this side and that side, considering one way or another and all that, in the mean time you get tired; You are asleep and you do not ~~xxxx~~ make any attempt to wke up and you do not apply the fundamental prnciple of: I know something. And I beceom aware with this soemthing that I know. And I assure you, that is the desire at the moment, even if it is only a ~~xxx~~ fleeting recognition ~~xxxxx~~ and remembrance of work, that you ought to do something, if it is strong enough you will oppose all such thoughts which are asseciative. And in its place make the energy go in the direction of trying to wake up to oneself. And at that time, yu will not hace that energy. The energy will be used for another purpose.

QUESTION: ???

ANSWER: That is the anser and that is the only answer. And anything that you do differently is, I call iti, indulging. And it is not b coming. It cannot be. It should not be. One should notallce it. I say one gets thru with eating candy because well, after all, it does not belong tt a grown up man. This kind of stupidity of ones mind, this is what us called grŏblen; the chaotice formatin of certaint hings in ones mind all the time. And for particular purposes it does not get you any where. It does not buy you any bread. It does not clarify it. It occupies time. It occupies space. And an awful lot of energy foes in it and the result is nothing because it is actually running around in circles. And it is the reali ation that such a process can take place in ones mind, that at times you say; Whatkind of a mixture is this in me that I cannot allow at the present time, not to go in that direction, not to indulge, not to allow it. That is must tell to myself: wake up. I have no time for suvh things any more because I am not ayoung child. I am not a boy. I have not extra energy

to spend. I cannot squander it. If you come really donw to it this particular problem; we become responsible fpr the amount of life that is expressed thru our behavior in all kind of behavior forms, and that it is neceaasry gradually to have some one who is going to direct;someone that is in me, directs this flow of that kind of energy so that I will know that at the end of the day at least I tried to dam it here or to push it in a certain direction and not allow it just to run freely like my ordinary habits. It is exactly the kind of habit that should come under that kind of focus. And says this si find myself with. This I know is my tendancy. And I cannot allow it. I have siad many tinds a little bit goes a long way. It is alright but a greaft deal of your like already has been spent on that kind of thing and you have allowed it. There is no time. Almost I would say; Stop it. And if there is not some thought process or awarness process that can take its place or which can be set up parallel to it, then do physical work. Many times, physical work is quite enough. I cannot keep on with chaotic thoughts in my mind when I wakling, when I am on the street. I have to use my head. Otherwise I run into a car. So already that will bake off a certain amount of energy which is not uselessly spent. As soon as I reali e it si useless, I will not do it. But really, I love it.

QUESTION: I know. I feel I know what you are saying. I would really like to ask you about something that I felt that I don8T know if it is sometning that just happens or if it is right or not. But it is the idea of shame. I cannot really say that I find this in myself beaause it is the same thibg that I have talked about.... I look for something that could correspond to shame.

ANSWER: You cannot be responsible fo tnat feeling of shame as yet because it is still an automatic reslt. It is something that you uncover. You find yourself with it. You are not responsib;r fpr that. You are responsible for the continuation of it. You cannot induce shame because you have not been able to know better. You are ashamed of something when you knew and you didn't. That is really where shame comes in. Shame only starts when I have cpn - seience; when there is something that functions as conscience. That is, I f I understnad work and I do not work and I could have worked, then I ought to be ashamed of myself. This kind of shame first starts with oneslef within onex inner chamber. It is not the kind of shame that I talk about to any one else. And I do not wnat to put it in thath kind of berminolgy becase as yet I have not enough data to call it even shame. I call it still ignorance. I still call it something that is as a result of my mechanicality. It is as if that has a shadow which casts further than the event of my mechanicality. If i stop my mechanicality, it still has to work itself out uhtil I comes to a normal place. You know, if one is tired, you can stop that what makes you tired. But it does not mean that you are yet in a normal consition where you are over your tiredness. There is always that allowance, the momentum, the momentum of my habits. I cannot stop a habit but the momentum is still there in the form of tansion which would go (??) If I do not feed it, it will run itself dry aft r a little whule, dependant on how deep seated the habit was and how strong my intrnsity was of wnating to undo it. But these things of a mechanical nature I cannot cut just like that and finsished. You cannot. I am at a c ertain height.. This represents my level of being.. From this height I can see. I now take away the support which are my habits. I cannot take them away because I

know that my self preservation will not allow me to drop it because I would die. This I know. I take little supports away that I know I can afford and because of that O gp like this gradulaly.And gradually these thibgs will start to disappear when I have seen them. But there is time necessary to undo it. The requirements of tensions of my muscels, the way my bodyhas beenadjusted tp certain habitual forms, a particular posture, a certain way by which I have beahved physically as well as emotionally. All of that is like something that is already there and my body now with the functions of emotions and mind, needs a re-arrangement. And I cannot make a re-arrangement unless I alliw forst to become free; that is, flexible, And then, under the guidance of something that knows, to tka e the proper place and perspective. Alllow time for it, But do not waste it. REcognize for yoruself that it is necessary t o keep on working. Rome was not built in a day. planting a garden does not mean that you put the seeds in and you have peas and beans. It takes time. Anything that is worthwhile takes time to undo.

QUESTION: Mr. Nyland, inregard to sleep, at night, judt ordinary sleeping, inthe last couple of years I have not had a superabundance of sleep. I thought thqt I had acheived some kind of balance by not getting quit4 so much as maybe I used to previously. But I found that as soon as certain conditions are removed, I am juse as helpless as even in that respect unless I have a certain anxisety in somethibg, that something seems to come back again and I seem to feel that I need it in the same way and so forth. And I cannot really seem to struggke with it. Maybe I can if I make up my mind but I am not clear at all about what is required and what is not required in refard to sleep physically.

ANSWER: You remember I t~ked aboutb the intensity and the time duration of sleep? (???) to try to get below the surface in order

to recouperate and what takes place in sleep.

QUESTION: No, I don't know anything about it.

ANSWER: Sometime I will talk a little bit more about it. For the time being. try to rest before you go to sleep. Try to relax so that during the sleep it is not necessary to relax certain things that yog could do intentionally when you are still awake. This is of great help. If I close my eyes and I am maybe so dead tired, then when I am asleep certain processes have to take place which cannot be guided and which are then left to my body to do. If I can relax before I go to sleep, then my mind cq be helpful in detensing cert'n muscles or certain conditions of my body, And not enough time then br energu has to be spent 'n the sleep so that when I then fall asleep I can fall asleep mouh deeper and much quicker.

QUESTION: I can try that.

ANSWER: That is very importnat beaause you can do with much less sleep of you do it that wya.

QUESTION: Thank you.

QUESTION: (Richard Wachtel) Last week, ;ast Tuesdat night, I was given a task of ten times during every day to do something. I am obviously not clear on the task and the week wnet by without my relly doing it as I shoulc have done it, without theemphasis being of the fact that I should do it as well as be awaje to it. I just simply would do something and try to wake up. But the real emphasis was not on my doibg it. It seems as tho prior to last week, I was growing more and more aware of that fact thqt I was doing very little.

ANSWER: DEscribe toda^{Y} what you did.

QUESTION: You mean the ten times during the day? I cannot.

A: Isn't there any recollection?

Q; Very little recollection of this.

A Then it is not worht it. Next time if you do not remember the task you phone me.

Q: It did have one value tho. I am thoroughly convinced of htis by my onw experience nad not because someone told me, that I can not do much of anythig.

A: I thinkg that is true of everybody.

Q: Yes, but my experience counts for me.

A: Yes, of course, but one never knows how much the eoperience counts for someone else.

Q I don't understnad that.

A: Simply you have to assume that it is a very difficult thing to do for everyone.

Q: Yes, I realize that and I also realize that it is absolutely necessary to be awake in order to do it.

A: I do not know if that is so absolutely necessary for you. We are now talkong about you. If I beleive that it is absolutely necessary to be awake for doing any kind of an experience, (??) or any kind of a task, if I beleive it is absolutely necessary, I would really do it. I think you are nor clear for yourselfabout the necessity of working.

Q; Maybe. I work. I work hard.

A: Yes, the point is; how ddo you work? If I cannot do it ten times and I reali-e that one day, that it is too much, I will dd it five times.. Never mind. I cannot do it so I have to do something. I can do it once but very well. I will say: If you have troubke, you can call me up and sya I cannot do this. I cannot do tbat. I try. Whst is the matter with me? If I am anxious to find out. A week is a week; a day is a day. One cannot really...

and it is not because I am an old man, one cannot really avoid it. One cannot really destroy the possibility of work. One has to have towards work really that sense that it is valuable and I ought to do it.

Q: I have this. That is my attitude.

A: Then you will call me.

Q: Well, also, when it occurs to me to change it, altho I did not call you, sometimes I hesitate beacuse I know you are busy.

A: Not for work,Dick.

Q: Yes, th t's true. Well, sometimes I want to for the sake of being consistent, stick it out and push and push.

A: That I can understand. Then you can tell me how you stuck it out today and pushed. And you don't. You seem that is why I asked first what you did today. It is on the basis of that that I ask.

Q: I did it tne times,

A. But what? Where? How?

Q: In what exactly, I can't tell you.

A: Then it was not clear. If I have a task during the day, I will remmeber exactly where I was, how I wasm the particular place, what was the difficu,ty, what made me, what was an object or an obstacle in my way by which I afterwards thingking about it, I lost myself.

Q: I cannot remember all that. It seems almost impossible for me.

A: Tell me then.

Q: I cannot do it.

A: Tell me what you did first time this morning. What was the first time? Where? Describe it.

Q: I remember the firstvtime this morning was in my room. I didn't even go out. I was in my room. I think about it immediately upon gettin g out of bed.

A: That is alright. But now when did you transfer it, convert it inot work?

Q: I don't remember.

A: This is what I mean. If I work, I remeber. And if I do not remember, it is certain that i do not work.

Q: Whar is this effort I am making? I am definitely making an edfort.

A: What wree you doing?

Q: Getting out of bed.

A: It is a good time.

Q: That is when I usually think about it.

A: And where you awake? Did you try to wake up? Did you see see yourself getting out of bed?

Q: No.

A: The cover? One foot, another foot?

Q: no.

A: How? How did you get out of bed.

Q: The alarm rings. I listen to it for a couple of seconds and then jump.

A: Do you first take the cover off?

Q: No, I jump up.

A: Do you really?

Q: I hate the alarm.

A: Do you reach for the alarm and stop it?

Q: I can't reach it. I have to get out of bed. That is why I have it there.

A: Do you go back to bed?

Q: No.

A: You stay up. You sit on the edge of the bed? You come to yourslef?

Q: Sometimes.

A: Do you wake up?

Q: Sometimes, not often.

A: Why don't you if you happen to think about it?

Q: Because I am....

A: Nat the difficulty is that one does not allow enough time. The thought comes and you do not want to do anything about it.

Q: I do want to do something about it.

M: Well, tell me now because if you say that with emphasis you must do it.

Q: I sure as heck make a try.

A: Then I ask about the first time. You don't even knw ~~think~~ when.

Q: No, no, no. I do this tne times during the day. I don't always do it when I think about it because I tried to chose certain times.

A: I want to know the first time when you made this attempt today. Thatis, when you had the thought and you converted it into an attempt, an effprt to be awake.

Q: I remember it was soon after getting out of bed but I dont remeber when.

A: That is why I ask what were you doing?

Q: I don't know.

A: You have to have that very clear.

Q: As I told you, I don't know what I did.

A: It is alright. I am only telling you then that youwere not awake. So you cannot (??). You don't m ake the ammept. You have a thouhgt. I think it is extremely difficult to try to spoerate with the best of intentions, the thought I have from the actuality of trying to make the effort to be conscious.

Q: I am not saying I woke up. I am saying that is why I bothoed the task so much.

A: Alright, we will reduce the task to once a day, but at that moment, by God (??)

Q: Now let me say this: There are moments that I do wake up and that I do remember but not in connection with the task. All thru out the day.

A: I am only talking about the task. Everythibg else is adiitional. It might or might not come. The task was something thag you set yourself, for youtself. We atlked about it that it was a means for yourself to prove two things. One is that I tell myself that I wish to do something and I do it. And the other is that while I do it, I want to do it in such a way that I am awake. These are the two requirements.

Q: Would you repeat tjat?

A: The first one means that there is something which requires me to do a task. That means that I have the intention and also a very strong wish to convert a thought into actuality. The second is that I know the actuality of this opnversion by experience.

Q: And this experience always will be remembered?

A: If it is a real one. If I make an attmept, if I make a real attempt even once a day to wake up, I will not forget it. Something in me takes place. Work is not just any kind of (??). Work is somethi g that I relly... If I cannot put attention to it of htat kind, I do not put work in the proper place. Once I talked about tasks as a holy, a sacred something, thqt I should not even try and approach a task under any kind of intention enless I am fully convinced that I have the proper attitude towards it, and that I expect that task to give me something which is like Manna from Heaven. It is not just ordinary food. It is a different kind of food. It is the kind of food if I know what I am trying to do

with myself that I not on y cherish but I am very careful about. But I also know that I can not approach that kind of thing unless work for me means somet ing of a diffenent nature and a differant quality. For hhath I become responsible. I cannot introduce this kind of food on Earth enless I remain responsible. If I really understnad well enough what work means, it is as if at that moment when I try to make a consciojs attempt of being awake, that then the impressions that I redeieve not only go to a certain place within myself different from othets, but that theu in themselves represent a differnet form of fodd which is not natural. And where I then become a channel to channel such food on to this Earth in certain form of behavior which then represents that kind of awareness and as such xxx is of a different kind of levle. Now, unless I am wiling to do this, that is, I am willing to take that kind of responsibility, I cannot simply take something that is of higher vakue and manifest it. I am not entitled to it. All of this has to do with an atti tude of work and real work. Real work is xxxxxxxx has nothing to do with every God damn thing that is in Ouspensky's book, that is described as what happened to hi$_m$. Real work means that I bake that what is and I eat it. And when I eat it, something in me takes place ,nd I wish this because it is food for me. T^{n}en it is work and only when I have that kind of an ,ttitude, I do not care what anyone else has writttn and what has supposedly been said by Gurdjieff or anyone. I do not c,re about that. I a, confronted with a pronlem. I seemy life. I see how it is. I see how I stink. I see how unconscious I am. I see that I have absiutely no control. I see that I havehabits. I see that I have thoughts that really do not belong there. I see myself as an incomplete nincompoop. I cannot even do. I cannot even keep a promise to myself. And all of that is that kind of material with

which I work. And now for some reason or other, Hod, The Lord, Infinity, His Endlessness, whatever it is, somehow or other gives me an opportunity of som thing in my mind to start to click as: Objectivity maybe the way out of this kind of a morass inwhich I am drowned. And now feeling; more feeling than anything else. Knowing that there is a possibility of getting out of it. Thay there is something that could actually give a purpse to my life. I now start, regarding that, almost in a prayerful attitude, as if I now could take it, if I only could take it. I have that attitude towards it. Lord help me. This is actually what I must say. Have pity on me. Otherwise what am I? Nothing else but a little bit of, let's call it, a little bit of a luxurious animal, not a man. I am quite certain. And I will die like a dog. This I must know; that if I do not do anything of that kind, I wil die on Earth, and beautiful and they will put me in a coffin and that is all. That is all of me because after death what chance is there ever to have that kind of life that I now represent, to represent it again? So if I look at ~~it~~ that kind of life that I now have as a means towards something else, then I will also feel the responsibility of using it the way I can. And then if I know, which I by this time ought to know, having experienced many things long enough, that on the road of subjectivity I do not seem to get anywhere and that I constantyl keep on returning and returning to the same old damn thing form where I started; that then when the idea and the possibility of a moment, the possibility of being free enters my head, and it clicks as I say, something then in me starts to move. And then I say (??) and on that road I will want to try now whatever I can do in order to become free. Of O then can fulfill a

purpose of my life and not simply diex when my physical body dies, but maybe there is a possibility of continuation or when I find the place where I really belong, then I can fulfill that kind of an obligation and duty. Then I have towards my life, something entirely different. Then I simply say: my life, what is it? What is it for if I cannot use ot fpr something that is of more value? And that kind of value I wake up with in the morning. And when I see that value then I remember it. THen I see, as it were, the sun. When I see God, when I see the possibility of life, when I say I wke up, I say: Thank you God, I am awake. For whatputpose? To use that what is still given to me and which I still, let's call it, remain responsible for because I breathe. Then there is that in me that starts and then immediately I remember. And I remember my attitude. And then, in that, ih the willingness to do a task, it is as if I were saved for the possibility for myself to grow. It is this. That has to come regarding a task, regqrding almost any kind of a thought about work so that then work actually receives what it must be and not just like, as Gurdjieff say: foo foo, to talk all kind of (??). This is not that kind of life. This is the kind of life that is very rare. Yes, and that one does not always see represented and x that one also tries to run away from and which prevents us from seeing it because we are sonstantly indulging in all kind of things that are so called necessary for us because poor little me suffers this way and that. But what is it that I really wish, and when I re lly wish it at certain times when I am by myself and whn I sit quietly and I hop and I beleive that it is possible for me to see something that I would call Heaven maybe that could come to Earth, the samw wya as when I make impressions conscious, something from Heaven, something from a different level comes on Earth. And I

remain responsivle for that something changing my life. So, you must remember.

Q: I become aware of the fact that I don't, I very often don't pick good times to make the attempt. I do not know why but I just don't seem to have the ability, the ability to disdern a good from a bad time.

A: You have to do it time and time again. It is not something that one can say: this is a better time. One day pne time is good. Another day another time is good.

Q: But I can say that.....

A: If I am in doubt I do not do it. If I have the slightest doubt that I will.....

Q: Then I will never do it.

A: That is up to you.

Q: But I have to take a chance.

A: Take a chance. It is better to die unconscious than tp pretned that I am conscio s. Much better.

Q: I don't pretend.

A: Then do it. I am sure that at least for one moment, you can be regarding yourself and your conscience, hinest. I am sure you can. There is no question about it. I know you don't pretend only the wish is not strong enough and the attitude is not as yet.... I explained it once. It is not anybody. As I have said several times, we plag with fire. And we do But of course it must be handled and it must be with my proper attutude towrds it. I am sure that each person, regardless, can at lesat once a day be awake and know it and experience it and if (??) come at the end of the day wish it again for the sake of work. And if one cannot do it consciohy, (???)

QUESTION: (May Ripps) I want to check on what I have been trying to do. (??) This is one where I started with the idea of making impressions more conscious. And I started by trying to see things for

first time. (??) and in trying to be more aware and wake up to things around me so that I am in a conscious state (??) .. and I have not been able to reach it . (??) ... I had partial days. And I have continued to try to make efforts during the days when I could. (??)

A: While you do this, are you tense?

Q: ?? .. just before when I am getting myself ready (??).. and raise myself out of (??).. yes, at that moment I am very tense but then when I can make out of that (??)... I hace hadmany such miments of feeling very free, light and very elated...(???)

A: Were you awake?

Q: That stops me when you ask me that. All I can say os that I know that my state is different. (??)

A: Thzt maybebut the quewtion is: Am I awke? It must be that kind of a taste. Also it must mean that when I am, I am much more whole, much more complete.

Q: Yes, I have had (??).. sure of myself of being more at home with myself. I have had that experience.

A: Yousee, youare on the border line. Because when I am in that state, I seemany thibgs of myself. And I have to see also the inadequacy of ,yself to continue. This I must realize. So that altho I may have a feeling and senation of lightness, I also have to see the other side which is inherent in the fact of seeing it.

Q: They become much clearer and difinite for me. The differnce between the two sttes (??)....But when you ask me if I was awake, I do not know what to say. (??)...

A: Yes, do it for another week. You hace already done this for a couple of weeks.

Q: This is already the fourth week.

A: Yes, I know but it is not objectionable to continue with this. But I would prefer you to have one whole day.

Q: I have not had such a day. I almost did but not quite. I did what to say that (??) .. where I have had to make certain efforts in my ordinary life. I saw certain things about myself where I had to take some kind of stand so that I would not lose everything that I felt that if I want (??) I was not completely successful but successful enogh so that it did not take all of my energy and I had something.

A: Again the question is: Were you awake?

Q: WAs I awake when I saw these habits? I had this familiar feeling (??) ... I was afraid of losing.,. (??)....

A: You see, all of this, May, is much too much consideration in ordinary life. That is why I bring it back all the time to one thing that is neccessary: to be awake. At least to be awake, once, another, another. All the time while I am engaged in all kind of considerations that I should do this and that and that I do not want to lose certain things. No, I have to be awake. I am afraid you substitue a little bit of so called good living, right living, instead of the fact that you yourself become aware of yourslef doing whatever it may be.

Q: This was a situation in the office where I saw myself starting to behave. Something happened that a certain result (..??)

A: Were you impartial to it?

Q: No, because the feeling had already started.

A: I know. but now, when you wake up? You are talking about identification all the time, That is what I am afraid of. It is not interrupted by moments of non-identificatio$_n$, of really seeing yourself. This is why I talk about inadequacy, because you can only see it then. At the moment when I make the attempt that I

even in thought , when I sit and talk, when I (??) that I become aware of myself and I see this, again as if something in me is seperated from it ot as if something in me is funcyioning differently.

Q: No, it was not that way.

A: That is what I mean. You see? That is the sole reason for doing it. If it does not go into that direction or does not end up in that kind of e perience, you can chalk it down as life experience of a certain kind which sometimes is right and sometimes is not, sometimes is good and sometimes is not good. But it has nothing to do with the possibility of being aware and free from such conditions. That is why I ask: Are you relaxed? I doubt it.

Q: ??

A: You have to wake up.

Q: The only time I am not tense is when I (??)....

A: Good. Then when you hring that in you surely will have success. If you are not tense, then you can bring it in. (??) But at least it has to have ay certain times that kind of taste of the possibility of really awake. And when that is lacking, when the attempt islacking or when the fact of eoperience is lacking. You see, the attempt sometimes can produce an not entirely awake but even twilight. It is already better. But the effect of being awake, real light, that of course is preferable. But something of that has to get into that. You recogni e it. You see yourself. All of a sudden you have a flash of yourslef doing this and that as if something is outside and is seperated and is interested but is impartial. And that guves this something. I explained it last week; what thes plac3 in work. That kind of thing I would say gradually changes into something which is not changable but still remains interested in that what is walkibg, sitting, doing

all kind of things. But nevertheless, then has in relation to this, the attitude of a servant willing to serve that what I call the beginning of I. And unless I start looking, something in me again looking for that beginning of I, it is this kind of a complicated process which we do not have to go into. But first there is a possibiliyt of becoming aware of myself doing all this. Something of me is now seeing it. Try to do it that way. It is truly to remember yourself, not your behavior. It is that inner self of which onebecomes aware. And it is then at that place where I start ot live and I do not live in the outside things, not as much or sometimes not any longer. I have a feeling almost that with that what I do, as ti I do not belong. It is as strong as that. When I wish to be (??). Then I mcdown to Earth. Alright, do not lets talk too much because tgen I will accuse myself of talkong too much which I advocate that one shouldn't.

QUESTION: (Lotte Karman) You said, look how you work. I would like to describe it to you. What I do is practise a task . And the next thing is that it is mechanical (???)...

A: Do you think practise should be mechanical?

Q: ??

A: Why would it have to be mechanical?

Q: Because the speed alone is (??).. I cannot control it.

A: You cannot control wht?

Q: The spped.

A: The speed of what?

Q: On the instrument.

A: Yes, of course, but I would not try to be conscious and play. It is too quick.

Q: I want to show you what I mean by practising a task. (??) I am home. You said before I speak (??). And I know I do not see

many people (??)... and put a sign up before my telephone.

A: Where is the sign?

Q: In front of the phone. So I practised, changed voice, athis and that. In thebeginning I had a feeling (??)... and I did not identify. (??)... and the telephone rings nd I practise. The task becomes mechanical. I do not kno w the wa$_y$ out.

A: You have to put new life in it.

Q: I try to change my vlice.

A: Change your movements.

Q: No, the attitude I want to change.

A: It is alright. The posture you mean? The attitude in what? Do you mean your posture?

Q: No, the attitude to prqctise a task.

A: No, no. Why do I practise? You do it or not do it. If it is successful then it is not prqctise any more? If it is successful th n it is practise? I do not make $_a$ distinction. I do it or I I don'T. Sometimes I do it well and sometimes I do not do it well enough. T$_h$e last one I could call practisi ng. But the task is something that is new for me when I can introduce something unnatural. The unnatural is that I am awake. As long as I am awake, I do not care if it is practising ro a task fulfill ent. I am awake. That is the thing that counts. Now, I see a sign that reminds me: this is a task. What will ny attitude towards myself be? My voice already will go when I hear someone else whose voice I recognize and say hello. I will be caught then. I will be caught by the movement of my arm when I lift up the phone which is quite mechanical. I will be caught at the time when I do not know who it is and I say hello. I will be caught at the time when I say good byte, thank you and hang up. And I am quite certain that that is mechanical. Unless I do something regarding that kind

of mechanicality. So, I see the sign. I say, Ah, I will remember. Now the phone rings. Let it ring.

Q: Ido that.

A: How often?

Q: I gave myself time to think that I will do something differently. A FEW seconds later I wad able to remeber and then I lost it.

A: Yes, but now try to continue. You let it ring twice?

Q: As long as until I had read the sign and remember that I have to do something different.

A: It rings all the time?

Q: Yes.

A: Then when you start to lift the receiver, do you do that quick?

Q: No, I change tempo. I did it six times.

A: Good, were you awake?

Q: Yes. I think as you dexcribed beofre, I would say twilight.

A: Alright, When you put it ti your ear, do you ever hold it before you put it to your ear? This is a movement, a mechanical movement.

Q: ??

A: And before you dp it, let it ring two or three times. And when you move your arm already, while you are now awake, and you get hold of the receiver and you lift it up, you also sense it now. You can; with your hand around it. sets say, grip it and lift it up. And as you lift it up, before you say anything, you hold it and then you put it to your ear. All the time you now can be aware. Each time you now anser a telephone, do it differently. Try to introduce something that is new, that is unusual, in that way, by means of mivement.

Q: I did but the task is not to identify.

A: No, the que stion is that you whould not identify with yourself. The task is to see yourself do whatever you do without critisism or

or liking and so forth. You see, the non-identifiaction is something that I do quite mechanically. It is quite easy. When I do a thing mechanically, it means it does not require any thought. Abd it really doesn't require any particular feeling. I do it mechanically. But if that mechanicality comes to my notice, I can then simply see it and I do not have to hace a thought or a feeling. It is only in a relation which is also mechanical but which invblvres otherpeopke or m thought or my feelings that I have difficulty in non-identification. But for ordinary purely phsyical mechanical things that I do, I can be quite impartial. I wo ld almost say: the more mechanical, the more impartial I could become. But it only refers to my physical behavior, nothing else. Alright? You wait. You do it with the right arm. Hold it upside down. Turn it around. One foot, another foot. All the time, stand up straight, bend over while you say hello. All kind of things; your behavior. You become aware of it. You see it. You keep on trying to see it. Try to remains aware of such movements. You cannot hear your voice but you certainly could see your movements. Introduce something new.

Q: And this iwil help me towarxd my goald of not identifying?

A: I think so. Yes, if you are contqined for yourself, the more puare contained, the less you will go out to toher people. Theiretically it sounds quite good.

QUESTION: (Sydelle Keisler) I do not thinkg that I was s ccessful in the task you gave me last week. But something did take pkace. When I was in tha t state of control that I spoke about, I did not want to speak. And I (??).. I just did not w nt to be involved with anyone. I wanted to keep to myself adn as soon as I did speak I tried to (??) but I did lose it.

A: You were afraid of losing it.

Q: I at me what I thought.

A: And at the same time, you have to be that afraid and you probably have to lose it many times.

Q: ??

A: But don't go in an ordinary behavior of speaking.

Q: I tried to think of something important or less ordinary to say.

A: No, not necessary. It is necessary for the other person to give an answer? Supposing you have this state and you are in a conversation' can you wait before you say something? Can you say: SSH, to yorself? Make that kind of a noise? Can you say ti yourself (??) before you answer it, sun vocally? Alittle bit of the direction inwhich your behavior takes place but that little bit is controlled and it is not a mechanical way and in that way you overbridge a little. It is one way Another is to wait sufficiently and to heAr yourslef in your minds ear what you are going to say. That is, someone akss you something and you have to give an answer. You see? And you say Thank you very much. But before you say it, you hear it. You hear the tone. You hear the way you will say it. (??) Try it. Continue with it. It is good. I think you have an experience for yourself which is quite valuable. And the reason I fell that you don't want to lose it is because you have towards it something that I want to keep this for me; also I want to keep this to myself. U do not want tp share this with anyone.

Q: I wnat to ask you something else. You were talking to Roy about sleep and about how peopke do not need as much sleep as they get. I don't feel that I get enough sleep and it is a constant struggle for me to be able to functio n the way I feel I should. (??) And I find ?? half an hour, or at least as long as it takes for one person to ask a question and for you to answer.

A: I do not balme you. Sometimes it goes on too long, both question and answer.

Q: No, it isn't that.

A: Yes it is because it is very difficult to keep ones attention and interest when someone else asks a certain specific question. I think it is very difficult. It requires really a great deak if patience.

Q: But afetr a while I become more and more physically awake. I mean, itis is not (??). It is physical. My eyes (close?)

A: Yes, but if you had interest they would stay unlessyyoy come to a very great, far away point of exhaustion. For instance, you are driving a car for many hours, and you can get so sleepy that your eyes will have to drop/ But that is not the case. This drowsiness can be cou nteracted almost immediatley when there is something that interests you. For example, you are drowsy and some one says: let's go to Europe. So, for next week, part of the task. It is part of work. Try to place work for yourslef in the proper surroundings. If you are surrounded with things that belong, it is easier. You know, you might say that work will feèl at hime. It is that kind of thing that ones life gradually should become that we atke things andsay: Not that; I do not wabt to do any more. It is enough. I do do not want it. (??) .. surely and sometimes I will say I will do it and I will be awake but of course wuch things really do not happen. You have to make up your mind that you do not wnat too much of the Sunday papers any more and you do not wnat too much and too long telephone opnversationseith anyone that does not amount to anythung at all. You do not, really. You cannot waste ordinary life any more. Let alone not wasting work. But the more you, as it were, purify your ordinary life, the more work will fit in and will, as I say, feel at home, in tgat kind of surrounding. And that I am sure you can learn. We probably have to learn because we will not work unless we learn that, almost I would say, in the first place.

So, I hope we all can work, I hope wecan exchange next week and on that maybe we can take another step forward. Good night. Good noght everybody.

Wednesday July 18, 1962 Played on Thurs. Oct. 11, 1062

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(Rest of tape is unintelligible)